Missouri Doings

CARRINGTON APPROVES MISS EVANS' COURSE

State Superintendent of Schools Draws the Color Line.

Jefferson City, Mo.: The refusal of Miss Evans, a school teacher at Wellston, to attend a teachers' meeting at which a colored teacher was present, is exciting considerable interest. The local board endeavored to force Miss Evans to attend this meeting, and when she persisted in her refusal, called upon County Superintendent Andrae to revoke her certificate. This was referred to State Superintendent of Public Schools W. T. Carrington, who approve the course of Supt. Andrae in refusing to revoke the certificate.

Mr. Carrington has also written Miss Evans, telling her the board could not legally withhold her salary because she had refused to attend this meeting. Mr. Carrington, discussing the matter, said:

"This is a trivial matter to many, no doubt. In 1891 I took the initiative that drew the color line on attendance at the state teachers' training school. for which I was roundly abused in some quarters. When I became a member of the Lincoln institute board | be kept. Judge Graves set the case of regents I took the position that for March 25, and court was adjourned there should be no white teachers till January 4. there. This was, as I believe, in the interest of negro education and against social intermingling of the races."

DECIDES TO PAY INTEREST ON MISSOURI SCHOOL DEBT

State Board of Fund Commissioners Meets and Orders Payment.

Jefferson City, Mo.: The Missouri state board of fund commissioners, composed of Gov. Dockery, State Treasurer Robert P. Williams, State Auditor Albert O. Allen and Attorney General Edward C. Crow, met Saturday morning, all the members being present except Gen. Crow. The board made an order setting aside money with waich to pay the interest on the school certificates of indebtedness. This amounts to \$187,040 and is to be distributed among the public schools of the state when the annual apportionment of school moneys is made. There was also set aside \$35,265.98 to pay the interest on the seminary certificates, which goes to the state univermity at Columbia and the school of mines and metallurgy at Rolla, making a total of \$222,365.98. To this is to be added the semi-annual interest paid on the seminary certificates last July, amounting to \$28,100.91, and making the total interest paid on the school certificates and the seminary certificates \$250,406.89.

EAT CAKES OF POISON.

Ransas City Children Munch Rat-Killing Biscuits.

Kansas City, Mo.: Leonard Adams, the 8-year-old son of Robert C. Adams, distributed among his schoolmates at Irving school a generous supply of strychnine and arsenic rat biscuits last ade ill had narrow escapes from death.

the cakes of rat poison on the counter in Brightwell & Landis' drug store, thinking they were cookies. He munch ed them on his way to school and when he arrived there gave his playmates a share. Fortunately the supply ran out before any of the children ate enough to kill them

Young Adams, Harvey Donaldson Stanley Selvel, Gertrude Turfler, Dorothy Kane, Harry Wilkerson and Paul Zweifel all were seriously ill, but the physicians say they will recover, although the Adams and Donaldson boys were thought to be beyond recovery

DOCTORS DIG UP THE BODY

New Testimony to Be Offered in the Coates Murder Trial.

St. Joseph. Mo.: A party of doctors made a visit to Oakland Cemetery Friday night and exhumed the body of Mrs. Elizabeth Coates.

William Coates is on trial for the fourth time for the murder of his mother. The physicians told the court Saturday that the body showed no signs of having been properly examined when the inquest was held. The result was to discredit the theory of the State that young Coates choked his mother to death and the defendant in one of the most remarkable murder cases ever tried here may be discharg-

ed in consequence.

New Trial Result Of Bonner Opinion. Carthage, Mo.: The decision of the supreme court in the Bonner case caused the criminal docket in the circuit court to be arranged and cases already tried at this term reset for new trial New trials will be granted H. C. Lewis, convicted for murderous assault upon his wife, on his motion that the infor attorney. William Click, who was tried for assault on Officer Ledbetter at Joplin, and sentenced to fifteen years in the penitentiary, will also have a new trial on the same grounds.

May Take Belleville Pastorate.

St. Joseph, Mo.: Rev. U. G. Schell of the Third Presbyterian church, this city, Saturday resigned his pastorate cause of differences of opinion of his congregation on church policy. He has a call from a church at Belleville.

Liquor Men Win at Poplar Bluff, Mo Poplar Bluff, Mo.: At a special election held here last week on the local option question the city voted for the sale of liquors by 557 majority. But-

WILL TRY MATTHEWS AFTER FARRIS AND SMITH

Judge Graves Rests Case to Conform With Counsel's Agreement.

Jefferson City, Mo.: The Matthews senatorial bribery case goes over till March 25. When circuit court conrened last week with Special Judge W. Graves of Butler on the bench, the case was called. There was a lively tilt between Assistant Attorney General Sam B. Jeffries for the state and Judge John W. Booth for the defense Mr. Jeffries asked that the case be reset for a date following the Farris and Smith cases, as had been agreed by the counsel on both sides. Mr Booth insisted that the records showed no such agreement. His client, he urged, was entitled to a speedy trial, and no attorney had a right to enter into an agreement, and especially an oral one, to deprive him of his constitutional rights. He was here demanding immediate trial, while there is nothing to grant a continuance were he seeking it, and notice had been given that trial would be insisted on at this time. Mr. Jeffries said the state had received no notice that this agreement would be now disputed, and insisted that it

SUES TO HAVE NOTE AND DEED OF TRUST CANCELED

Widow Alleges Threats and Fraud as Reason.

Mexico, Mo.: Mrs. Margaret E. Beshears, a widow, living at Vandalia, this county, has entered suit in equity against F. L. Guthrie, H. H. Hurt and O. F. Shawyer, all of Osawatomie, an, to have a deed of trust on 280 acres of Ralls county (Mo.) land and four lots in Vandalia set aside, also to have a note for \$17,334.70 canceled, the deed of trust having been drawn to secure the note.

Mrs. Beshears alleges in her petition, which was filed in this city Saturday, that her son, C. L. Hutchison of Osawatomie, through threats that he would kill himself with a revolver while in her presence, induced her to sign the note to settle a debt which he claimed, she says, to have owed Guthrie.

The plaintiff alleges that the son did not owe Guthrie at the time the note was signed and the deed of trust executed, and asks that the deed be set aside and the note canceled

KANSAS CITY HAS NEW TELEPHONE SYSTEM

St. Louis Men Are Interested in New Company.

Kansas City, Mo.: Kansas City will have two telephone systems in operation on January 2. The old Bell system will be competing with the new Home Telephone Company, which offers cheaper and better service. The old company has given dissatisfaction for years. The directors of the Home Company held a meeting at the comweek and two of the score of children pany's offices, in the Bryant building. Saturday. Those who attended the W. Lambert of St. Louis, E. L. Barbour of Wausheon, O.; Arnold Kalman of St. Paul, and J. J. Heim, J. J. Swofford, O. C. Snyder, Walter S. Dickey and Hugh Ward of Kansas City. W. R. McCann and another engineer are examining the Home Company's property today for the information of investors, who are interested in the company.

STONE GETS A CHANGE OF VENUE

Stone's Suit Against Chrisman to Be Tried in Lafayette County.

Kansas City, Mo.: Judge Douglass, in the Circuit Court Saturday afternoon, granted a change of venue to Lafayette county of the suit brought by United States Senator W. J. Stone to recover \$10,000 from Judge Chrisman, which he invested in the old Kansas City Times. The suit will be tried

before Judge Alexander Graves. Senator Stone, in his application for change of venue, alleged that all five of the Judges of the Circuit court were prejudiced, and that he could not get a fair trial before any of them. The change was opposed by Judge Chrisman's attorneys, Frank Walsh and

Burgiars Blow Safe.

John Sea.

Leeper, Mo.: Burglars entered the store of J. S. O'Neal at Mill Springs. one mile south of here, last week blew open the safe and secured \$500.

Refuses to Debate With Missouri. Columbia, Mo.: Missouri university eceived notice Saturday from Nebraska university that the latter declines to participate in the annual debate with Missouri this year. The two universities have for a number of years held debates, and Missouri was preparing. Nebraska made no excuse for declining, but it is taken here as equivalent to notifying Missouri that all relations between the two univer- pagan nations selected seven days besities must be severed. The relations

strained since last fall. Clothing Firm Assigns.

between the two institutions have been

St. Joseph. Mo .: The Perkins Derge Clothing Company filed a voluntary deed of assignment Saturday. The firms liabilities are \$35,000, with assets nearly equal to that amount. The company will be reorganized.

"Wets" Carry New Madrid County. Moorehouse, Mo.: From unofficial reports by telephone it is learned that the local option election held in New Madrid county last week resulted in a



When you hear the New Year Knocking at the door, Which, of all your wishes, Would you ask him for, If he said he grant you One and just no more? When you hear the New Year Knocking at the door. Knucking at the door.

When you hear the New Year Knocking at the door,

Would you ask for Money Heaped in golden store? Remember old Carnegle, Who says that wealth's a bore, When you hear the New Year Knocking at the door.

When you hear the New Year Knocking at the door, Would you wish for Power, Like monarchs held of yore? See the Czar of Russia, Bombarded, aft and fore, When you hear the New Year Knocking at the door.

When you hear the New Year

When you hear the New Year
Knocking at the door,
Make the wish that's best of all,
Be what may in stors—
'Tis to keep the old friends,
Beloved of your heart's core,
When you hear the New Year
Knocking at the door,
John S. McGroarty.

Romance of the Year

Time Civil. Ecclesiastical and Astronomical-Date of New Year Variable-Equinoxes Alone Constant—Customs of New Year's Observance In Ancient and Modern Times.

when the matter at the matter and the sent the s All nations and people have a par- | days, so that from new full moon to | ticular epoch from which they date the era in which they may have lived. The Romans dated their chronological events from the founding of the city. The expression, "The year of Rome," or the letters A. U. C. (ab urbs con dita) refers to that particular epoch. The Mohammedans express their sequence of time by "the year of the prophet." The date is from the Hejira, or the flight of Mohammed from Mecca (Hejira is pronounced Hej-i-ra, and is an Arabic word meaning flight), which occurred A. D. 622. The Jews reckon their dispensation from the creation of the world, but in reality their chronology begins with the Exodus. Moses intentionally introduced a new calendar, and makes Abib their first month. It has been supposed that the Jewish Sabbath is the same as the seventh day on which God ended His work, but as Moses changed the first month to Abib, he changed the first day also. The first day of this new year was the first day of the first month and the first day of the first week. The Sabbath being held on the seventh day, it must of necessity have been changed also. But being changed, it could not be in correspondence with the seventh day of creation on which God "rested." Christians date their epoch from the birth of Christ, the expression for which is the Latin words Anno Domini, or A. D., the initial letters of the words. Five centuries elapsed before an attempt was made to authoritatively fix the date of the Nativity. This was then undertaken by Dionysius Exiguus (little), who fixed our present chronology. It is now generally allowed that he was four years out in his reckoning, and that B. C. 4 is the correct year. This corresponds with

year of Rome 751. Different nations have begun their count of time at different parts of the twenty-four hours. The ancient Accadians, Babylonians, Syrians, Persians, the modern Greeks and the inhabitants of the Balearic isles reckon their day from sunrise to sunrise. Why the ancient nations began the day at sunrise is evident from their early religion, which was Magism. Fire was a chief object of reverence with them, and the gun as the grand symbol of their worship received especial venera-Hence they began their day as they began their devotions-with the

the statement by Ireneus and Tertul-

lian that Christ was born about the

rising sun. Others, like the Athenians, the Chinese and the Jews have counted the day from sunset to sunset. Why the Jews begin the day from sunset is potent from their religion. The characteristics of the Jewish religion are sharp contrast to those of other nations. The aim of Moses was to wean them from the grossness of oriental religions. Hence the contrasts and antitheses. If the worshipers of the elements begin the day with sunrise, then the followers of Jehovah will begin theirs with sunset. Moses can have no concord with error.

The Egyptians and pagan Roman priests began their day at midnight. Most European nations follow the same rule. Americans have also adopted the custom. Astronomers, however, begin the day at noon, when the sun is on the meridian.

To Hipparchus, a Greek philosopher. who flourished about B. C. 150, must be given the credit of dividing the day from midnight to midnight into twenty-four hours, or two equal portions of twelve hours each. This system prevails generally at the present But astronomers count continu day. ously for twenty-four hours.

The week, as all know, consists of seven days. Christians and Jews hold this division because God created the heaven and the earth (the solar system) and primordial forms of life in six days, and "rested" on seventh. But it would seem that cause of the seven planets known to them, after which they called the days. The sun and moon were included in the planets. They were: Sun, Mercury, Venus, Moon, Mars. Jupiter, Saturn. We call three days of the week directly after the planets -Saturday (Saturn), Sunday (Sun) Monday (Moon), and four through the Saxon names for the others: Tuesday (Tuesco-Mars), Wednesday (Woden -Mercury), Thursday (Thor-Jupl ter), and Friday (Friga-Venus).

The month, no doubt, originated from the phases of the moon. These, sharp and well-defined, are four in number: the new moon, first quarter. victory for the wets by a majority of full moon and last quarter. Each of B. C. 540—th these phases occuties about seven fane history.

new full moon, there is something more than twenty-nine days, which is called a synodical month, or lunation,

No nation up to the present time has devised a system of absolute accuracy in the measurement of the colar year. Some ancient nations, such as the Chaldeans, reckoned the year as 360 days. This is the principle of that most ancient astronomical term, the Zodiac. The Zodiac is a belt encircling the heavens on each side of the ecliptic, within which the planets known to the ancients always revolve. It extends eight degrees on each side of the ecliptic. It is divided into twelve equal parts, called signs of the Zodiac. It is a great cycle, and is divided into 360 degrees, like all circles; hence 360 days in the Chaldean year

The Egyptians counted 365 days in their year. As the year contains 2654 days nearly, such systems could not fail to work great inconvenience. for the seasons would move round in a cycle from one time of the year to the other. Let me make this quite plain. Take the winter solstice, for Instance, which happens on Dec. 21. At the end of four years the solstice would be not on Dec. 21, but on Dec. 22. The sun would be behind time. In order, therefore, that the seasons should occur at the same time in the civil year, it was necessary to take account of this fraction of a day.

Julius Caesar, the great Roman emperor, determined to rectify the error. He called the celebrated Egyptian astronomer. Sosigines, to his aid. Sosigines suggested the addition of a day every fourth year. This day was added to February, and is known to us as "Leap Year." but to the Romans as Bissextile (Bis, twice, sextus, sixth).

This corrected calendar became known as the Julian. But as it made the year consist of 365 dars, 6 hours, minute 10.3 seconds. Small as was | But we must not stop at a 1,400-hour this fraction, it accumulated to about one day in every 134 years.

The calendar needed reform. Time civil and ecclesiastical, required readjustment. But to urge the necessary change was dangerous, as the learned Friar Bacon found to his cost. For pointing out errors in the calendar he received as a reward for the ad vocacy of the truth a prison, where he remained ten years.

As often happens, ecclesiastica requirements minister to civil necessities. The immediate cause of the correction of the calendar was an error in the time of observing the Easter festival. The Council of Nice, in A. D. 325, decreed that Easter is the Sunday following the full moon, next after the Vernal equinox. Owing to disputes arising from this decree Pope Hilarius, in 463, ordered that the paschal moon should not be the actua full moon, but an ideal one, falling on the 14th day of the moon by the metonic cycle (so-called from Metoni Greck philosopher, who discovered it. It consists of ninoteen years, at the end of which the sun is in about the same position he was at the be

In 1582 it was found that the real equinox fell ten days before the nomnal one, and from the error in the Metonic cycle, Easter had got four days wrong. Then Pope Gregory XIII reformed the calendar, called ofter him the Gregorian calendar, by the aid of Clavius, a learned Jesuit. The equinox of 1582, which have fallen on March 21, fell on March 11. Gregory cut the Gordian knot by decreeing that Oct. 5 of that year should be counted as Oct. 15.

The first method of measuring time as far as we know, was by means of the obelisk. The pyramids of Egypt very probably answered the same pur Josephus states that Moses crected, at Heliopolis, in Egypt, a pil lar for such purposes. "The cloudy pillar" that accompanied the Israel ites in their forty years' wanderings in the wilderness, and which was a "pi lar of fire by night," meet likely an swered the same purpose. Pliny states that an obelisk, now on the Thames embankment in London, and known as "Cleopatra's Needle," was erected by Mesophres about B. C. 1700, likely for similar uses. We all know, I hope the reference in the Bible to the sun dial of Ahaz, about B. C. 740. Accord ing to St. Jerome, who revised the old Latin Bible into what is called the Vulgate Version of the Holy Scrip tures, it was a pillar erected near a flight of steps (translated degrees in the English Bible). Berosus was the first to construct a sundial proper, in B. C. 540-the first recorded in pro-

But sundials are only useful when the sun shines; hence some other measures of time became a necessity. The Egyptians were successful in in venting such a contrivance. They called it the Clepsydra (kleps, to steal, and hudor, water), by which time was measured by a continuous flow of water at a uniform motion The Clepsydra is first mentioned by Empedocles, who flourished in the fifth century before Christ. It was brought to a high degree of perfection by a philosopher of Alexandria, named Closebius, and continued down to the invention of clocks, probably in the fourteenth century. Watches followed in due course, till they have become an almost necessary requisite of everyday use.

Most people are under the impression that the rotation of the earth has never varied from one complete turn in twenty-four hours. But this is an error. The motions of both earth and moon have not been invariable There was a time when the lunar month was twenty-nine days instead of the spirit of its members is that of twenty-seven, as it now is (Sir R Ball: Time and Tide). The synodical month, therefore, was between thirty and thirty-one days. (A synodical month is the interval from one new moon to the next.) So that primitive man, reckoning the month as a synodi cal period, or lunation, may not have been so inaccurate as we in our su perior wisdom imagine.

Going back from this epoch to the infancy of the moon, we come to a time when the day and month were of equal duration-about four hours each! Going forward to the old age of the earth, we come to an epoch when the day and month are again equal. But this time, instead of being tour hours each, they will be 1,400 hours. Just think of it! One day tast ing 1,400 hours! When the day will equal fifty-eight of our present days o the length of the year' day. Going still forward in the far-off face of the earth will be always turned to the sun, as the moon's face is now turned to the earth, and as she will continue to be. Then there will be a perpetual day, for the sun shall never set, literally fulfilling the words of the prophet: "Thy sun shall no more go down, neither shall thy moon withdraw Itself." (Is. 1x:20.) The

romance of time! How it fascinates! The new year has been observed with festive rejoidings from remotest antiquity. Its celebration by religious. as well as secular observances, prevalled generally among the nations of antiquity. And Egyptians, Hindus Chinese, Persians, Jews, Romans and Mohammedans, although differing widely as to the time from which they reckon the new year, all regard it with especial interest of a Joyous kind.

The Chinese begin the year at the Vernal equinox, and make it one of the most splendid festivals. All classes mingle together, and unite in thanksgiving for mercles received and prayers for a genial season and good

ew year is sacred to Ganesa, the god of wisdom, to whom kids and wild deer are sacrificed amid illuminations and rejoicings. Among the mountainous tribes a buffalo is sucrificed before vast multitudes of peo-

The Saboans held a grand festival on the day the sun entered Arus, one of the signs of the Zodiac. Priests and people marched to the temples and sacrificed to the planetary gods. In the British Isles the Druids be

gan the year on March 10th, with the solemn ceremony of cutting the mis tletoe from the sacred oak. On that day two white bulls were tied by the horns. When a Druid, clothed in white robes, mounted the tree and cut off the mistletoe, after which the sacri fices were offered.

adorned their houses and temples and engaged in various religious cere monies. On such occasion human sacrifice was offered to propitiate the

The Mexicans on new year's day

In modern times it is also an occa sion of social rejoicing and inter change of courtesies. In England under old style, the year began or March 25. On the change of date to Jan. 1, great opposition was offered cople generally. Many really believed they were being deprived of eleven years of their existence.

Rev. F. P. Duffy, Secretary American Church Bible Institute. Ravenswood, Illinois.

SUNDAY SCHOOL

Golden Text.-Repent ye: for the king-om of heaven is at hand.-Matt 2:2. I. The Conditions in Judea when John Entered upon the Scene,-The people were restless under the Roman dominion and the burdens of a foreign military power. They longed to break the yoke, and be free and independent. They were looking for the promised Deliverer, and the Messianic times so gloriously foretold by Isaiah.

li. John the Baptist, the Reformer and Forerunner of Christ.-Vs. 1, 4. 1. "In those days." While Jesus was living in Nazareth. "Came" (cometh) John the Baptist." The present tense of the revisions gives a vivid picture of the scene, when suddenly, like Elijah of old, with an abruptness almost like a flash of lightning from a clear sky, John appeared, "a burning and shining light," among the hills of Judea. "Preaching." Proclaiming, as a herald announcing the coming of the King, or messages from the King. "In the wilderness of Judea."

John the Baptist, so called because he baptized those who repented and confessed their sins. Baptism was the most characteristic public feature of his work.

John the Baptist was born in the ummer of B. C. 5, about six months before Jesus, in the hill country of Judea. His parents were the priest Zacharias and his wife Elisabeth, the cousin of Mary; so that Jesus and John were second cousins. John was the child of prayer and of prophecy. He was a Nazirite, drinking "neither wine nor strong drink," and was filled with the Holy Spirit from his birth (Luke 1:15).

III. His Message-Repentance, the Door of Hope,-Vs. 2-5. Note that two reforms in the history of Israel illustrate the mission of John. (1) The reform of Elijab, when that prophet brought to repentance and the service of God the people who had been led astray into heathen worchip and merals by Ahab. John came in the spirit and power of Elijah to do a work similar to Elijah's, so Christ himself said (Matt. 11:14; 17: 11-13; compare Mal. 4:5, 6; Luke 1; 17). (2) The return of the Jews from Babylon, as we shall see below

"And saying, Repent." This is the essential and eternally necessary condition by which a sinner can enter the "kingdom of heaven," that condition of things where God is the real King, the laws are those of heaven, heaven. It is the rule of God on earth as he rules in heaven. Is at hand, In the person of Christ, its King, who was soon to come and inaugurate a new era, a new and marvelous devel opment of that kingdom. This fact brought a new motive for repentance, for now it would be easier to repent, forgiveness was more assured the dessings were nearer, the inspirations and helps were stronger.

John was the Authorized Herald and Messenger, 2. "For this is he that was spoken of by the prophet Esalas" (the Greek form of Isaiah), in Isa. 40 3-5, quoted from the Septuagins, the Greek version then in common use The message which follows was principally spoken to the exiles in Babylon tive or six centuries before Christ "The voice of one crying in the wit derness." John is called a voice, because (1) he was the utterer of God's thought, (2) "The whole man was a (3) Because the emphasis tay chiefly in the message, not in the messenger. (4) Himself weak and insignificant, like a breath, a mere vibration of air, he yet produced a mighty effect on the souls of men. "Prepare ye the way of the Lord."

The Appearance of the Prophet. 4. Raiment of camel's bair. Not the costly cloth made of the fine hair of the camel, but a coarse, rough fabric from the long shaggy hair shed every year. "A leathern girdie." plest girdle of untanned leather in contrast with the costly, embroidered girdles in which Orientals delight. 'His meat was locusts." The common brown locust is about three inches in length, and the general form is that of a grasshopper. They are still used as food. "And wild honey," abounds in Palestine, stored in hollow trees or clefts in the rocks.

His Attractive Power. Therefore there (v. 5) "went out to him" the inhabitants of "Jerusalem," practically the whole city, "and all Judea." They did not all go out at once, but kept going and coming. Here we find a lesson for preachers and teachers.

(1) John spoke to the hearts and needs and hopes of the people. They were hoping for a deliverer from the Roman yoke, and questioned whether John might be the one. They were awakening to a religious hope of the better Messianic times. (2) The terrible denunciations of sin touched their moral nature, and almost fascinated them into listening. Perhaps, feeling guilty, they wanted to hear other men's sins brought to light. (3) There was always hope with the condomnation. John pointed out a way of escape. It was not the terror of despair, but of urgency to use the means of deliverance.

IV. How John Prepared the Way for Christ.-Vs. 6-12. First. By the Call to Repentence. There is no possibllity of eatering the kingdom of the good, but by turning away from, and renouncing sin. The darkness must se left before one can enter into the

Second. By Baptism and Confession, 6. "And were baptized of him mercy.

At His Feet.

Cares of to-day and burdens

and sorrow

morrow.

word,

knowest, Lord.

Thow knowest, Lord, the weariness

Blessings implored and sins to be

come before Thee at Thy gracious

-Jane Borthwick.

public act of renouncing the old life of sin, and entering upon the new and holy life that belongs to the kingdom of God. It was a decisive act that made it easier to continue in the new

"Confessing their sins." No one truly repents who does not also confess-to God the sins against God, to man the sins against man, ever also making restitution as far as possible.

Third. By Warnings. 7. "The Pharisees." A leading religious sect who gloried in keeping the forms of religion, without its spirit or its holiness. "Sadducees." The smaller but influential sect who denied the future life and its motives, and were the embodiment of worldliness. his baptism." Why? (1) Drawn by the general interest and excitement (2) Perhaps to watch what was going on, so as to hinder the work if need be. (3) Possibly with a half-conscious feeling of sin and need. "O generation" (offspring, brood) "of vipers." See Christ's description of them in Matt. 23. "Who hath warned you? What made you think that there is danger, since you claim to be so good, the very elect of God! "The wrath tocome." The punishment that must come upon the guilty nation and the sinful individual unless they forsook their sins (Mal. 3:2; 4:5; Luke 21:5-

26; Matt. 22:13; Rom. 2:9). Fourth. By Requiring the Fruits Meet for Repentance. 8, "Bring forth therefore," if you really wish to be saved, and to escape. If you wish to be baptized. "Fruits meet for repentance." The fruits that grow out of true repentance, and prove it true, as good fruit proves the tree to be

good.

Fifth. By Sweeping away False Excuses. 9, "And think not to say within yourselves," as a reason for not seeing the necessity of repentance and its fruits in order to enter the kingdom of heaven. "We have Abraham to" (for) "our father." We are the direct descendants of Abraham and inheritors of the promises made to him. Therefore, we already belong to the kingdom, and do not need re pentance in order to enter. But this was an utterly false hope, for "God is "doubtless able of these stones," pointing to the stones that lay on the shore of Jordan, where he was baptizing. May there not be a play on the words banim (children), aban-im (stones)?"—Cambridge Bible. "To raise up children unto Abraham." He has raised up millions of such spiritual children of Abraham. This emphasizes the fact that there is no way

into the kingdom without repentance. 10. "The ax is laid" (is lying) 'unto" (at) "the root of the trees." all ready to cut them down when the time came. As if a farmer, looking over his orchard, and seeing a tree fruitless or with only poor fruit, should lay his axe at its roots for his servants to gut the tree down. It was laid there are warning. "Every tree which bringeth not forth good fruit is hewn down." Because it takes the place of something better. "And

cast into the fire," a painful and terrible destruction.

Sixth. By Pointing to the Redeemer-a Greater Power, a Larger Hope, 11. "I indeed baptize you with water." I give you the outward sign and symcannot give you the new life. But point you to one "that cometh after me," whose forerunner I am, but who is so much greater, worthy than I, that his "shoes I am not worthy to bear." nor to unloose the thongs by which his sandals are fastened, the work of the meanest slave of the household. "He shall baptize you with the Holy Ghost." (Ghost is old English for "spirit.") The mightlest power in the universe for renewing the heart and bringing in the kingdom of God. "And with The symbol of the Holy Spirit. Seventh. By Declaring the Certain ty of the Day of Judgment, 12. Whose fan" (winnowing fan) "is in his hand." The fan is not fan in our

sense. It is a broad, light, wooden shovel, with which the grain is thrown up to the breeze, that the wind may vinnow the chaff from the grain. "He will throughly." Old form of thoroughly, from the preposition through." "Purge." Cleanse the chaff and dirt from the good grain. His floor." Threshing floor, repre senting the world with its mingled good and bad. "His wheat." good, the true members of his kingdom. "Into the garner." Granary: the right place for the wheat; the kingdom of heaven. "But the chaff." The refuse; the useless, representing all who continue in sin, unrepentant, good for nothing, harmful. Those who refuse to be converted, and thus to be made into good wheat. "He will burn up * * * with unquenchable fire." That no power can put out or enable them to escape. The only possible hope of wicked men is in ceasing to be wicked. There is a time in the lives of both individuals and of nations when the chaff may be changed into wheat. But there is no hope if they remain chaff.

good, or they must be destroyed. God's balances weigh every individual at the times when he feels independent of God, as well as when he feels dependent upon the Divine

Before the world can become the

kingdom of God, the wicked must be

removed; either they must become

As Our Choice Is Made.

Some of the sober reflections involved in the passing years come from

Of the sad heart that comes to Thee the sense of narrowing opportunities. Things that it would have been entirely practicable to attempt twenty years ago it would be absurd to consider to-day. It is not that we are physically weaker than we were then, but we made our choice. Thought and skill and habit have taken a certain And lay them at Thy feet; Thou set, and we should have to throw away the work of years in order to do differently than we are doing.